The

COMMONWEAL

A Weekly Review of Literature the Arts and Public Affairs

FOUNDED BY MICHAEL WILLIAMS

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"My Duty as a Priest of God . . ."

THERE is something grand and stirring in the legends of Archbishop Turpin of the "Chanson de Roland" leading an army into battle against the Saracen; it is equally grand and stirring to read of a bishop of our own time leading and encouraging working men in their struggle to get their due. Bishop Bernard J. Sheil, Auxiliary and Vicar General of the Chicago Archdiocese, was the man, a CIO Packing House Workers Organizing Committee's national convention was the occasion. The Bishop was publicly asked by the Chicago Federation of Labor, the Hearst newspapers and representatives of the packing industry to keep away from the meeting; it is said that he was threatened by anonymous phone calls. Such things would never have deterred Archbishop Turpin; they did not deter Bishop Sheil. "It is my duty as a priest of God and a guardian of our youth [CYO is the Bishop's creation] to state clearly and briefly the position that has been expressed by the Pope on matters affecting profoundly the economic and social welfare of society." This His Excellency proceeded to do, saying, "If a man has the natural, God given right to life, then he must have the right to the means of life, not only to satisfy his own individual needs, but those of his family." Bishop Sheil particularly emphasized those parts of "Quadragesimo Anno" which deal with labor's right and need to organize. He then called for peace in the ranks of labor: "Only your enemies can derive comfort from division in your ranks." Nor did he fail to point out that the thing to strive for was peace, not war, between labor and industry. If at times strife is inevitable, then "the heavy guilt of it is upon the head of the unjust party." Bishop Sheil's act gives comfort to those who sometimes fear that the great social encyclicals are more often honored in the abstract rather than applied to the concrete; it is an act of which all Catholics should be proud.

The Means of Life

The Stock Yards and the Farmers

STARTING off the serious drive to organize workers of the "Big Four" meat packing companies of Chicago and to obtain collective bargains for them, John L. Lewis faced the fact that the drive, especially if it included a strike, would affect the farmers. The thesis he propounded was that farm prosperity exists only when urban industrial workers are prosperous. The period of the 'twenties proved that both groups need not be equally prosperous. And the whole proposition could be stated with equal validity and perhaps greater appropriateness in reverse order: that city workers can be prosperous only when the farmers are prosperous. The difficulty of raising farm income is probably the worst one American economy faces. With a completely industrialized and market-governed economy, it looks as though American farmers can make good money only when urban industrial workers in this country and also urban and rural workers all over the world are prosperous. It is easy at least to imagine compensations for American farmers not purchased on the market, however difficult it has proved so far actually to get them. Farmers are close to productive property with which they can directly raise and make things for themselves, eking out their money income, if the financial and ownership arrangements don't altogether block them. The city proletariat is in a worse position, but circumstances are such that they too must try to find ways of getting things which do not come from the fading market where you pay for things with money. Protective tariffs cannot completely guard city workers against the competition of labor working in lower-cost and paying economies.

Reciprocal Prosperity

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Relief, Lending and Public Works

THE WPA STRIKE tapered off and Congress showed no disposition to go back to the prevailing wage for skilled workers on relief projects. But that did not solve the relief problem. What is going to happen to the 650,000 workers being dismissed before September under the economy program of the relief act? William Green of the AFL demands an appropriation of $500,000,000 for government housing and another half billion for a new PWA. The chances seem strong that a compromise will be worked out in the new lending program. In spite of opposition, at least part of the $3,600,000,000 government-guarantee lending program will probably be passed. The main thing is to get a real program of productive building started, which will absorb as many as possible of the skilled and unskilled unemployed in non-relief type jobs. Jesse H. Jones is scheduled to head the new centralized lending agency. His final report on the RFC, stating that that lending agency has actually made money for the government, would indicate he is an effective administrator for the job and that the job, on a business basis, is not hopeless. Perhaps it would be impractical to decentralize the lending now, letting it be done through various more or less autonomous federal agencies, but in the long run that would seem a more healthy development. If there has to be enormous federal investment, it must be done on increasingly productive and more certainly self-liquidating lines. Autonomous agencies, like the Housing Authority and TVA and REA, seem the most suitable federal bodies to develop productive spending.

Unfinished Business

Progress on the Northern Front

THE *EXTENSION BULLETIN,* pioneering monthly published by the Extension Department of St. Francis Xavier University of Antigonish, Nova Scotia, in the interest of adult education and the cooperative movement, has ceased publication. Success and not failure has caused its disappearance. It is now succeeded by the *Maritime Cooperator,* a larger and even more interesting monthly paper. Something of the extraordinary vitality of the movement in the Maritime Provinces and Quebec is caught in this sprightly review. It is like a fresh lobster from those parts—full of the tang of the sea and coast. Once again we see that it can be done! A people crushed under a grinding economy can begin anew and build up a more human and just society by using the touchstone of cooperation.

Many Americans often feel that as far as cooperatives are concerned in the United States, things must get worse in order to get better. To be sure we have never reached the general penury here that was prevalent in Nova Scotia before cooperation began to be preached and practiced. Accordingly we cannot make a virtue of necessity until our mechanism of living has hit the bottom of the mire. Fortunately, not all virtues are practical necessities. If they were, we fear that the notion of virtue would soon be voided of meaning. But because men can be persuaded to do what they need not do, there is hope for a vigorous cooperative movement in the United States. The principles, though not a part of the deposit of Faith, seem to be an entirely admirable product of human wisdom grappling with the peculiar problems of our times. Their adoption can be hastened by an enlightened and persuasive educational program. Would that more American colleges and universities would begin to imitate the educational plan of St. Francis Xavier *now.* Should things be allowed to go to pot before we get our educational preliminaries under way, people in desperation may turn to far less desirable schemes in order to remedy the economic disorders of modern society.

Cooperative Lessons

Texas Legend-Makers

NO OCCUPATION, of course, seems romantic to the man in the business. Bronco-busting and camping on the range are mere routine to the cowhand. Pushing the white frontier through the Indian wilderness was the day's work to Daniel Boone. The well-greaved Greeks were a cause of romance to Homer, but to themselves they were soldiers anxious to get an ornery job done so they could return home. When Lindbergh hopped the Atlantic, he had his mind severely on the problems of aerial navigation. Yet these are all authentic figures of romance, potential or real sources of legend: the anonymous ones as truly as the men of renowned names, since fancy invests each (and probably justly) with a good measure of the color and hardihood of his work. In the same way, it is very likely that the three Texans who made the news columns recently on their way to extinguish a fire in Arabia, regard the whole business *as* business. But they open up a quickening vision of what is thrilling and colorful in modern achievement, and that is the very nub and essence of romance. An oil well is burning in Asia, and three men from Texas are flying 8,000 miles to put it out. Experts in taming these most hopelessly uncontrollable of conflagrations, they travel without apparatus, and one obtains the impression they plan in their laconic and assured way to work with dynamite and their bare hands. The swift linking of remote places, the triumph of fine mechanical correlation in cable, telephone and plane that makes it possible, and then the culminating emphasis where it has always stood in our legends, on human coolness, skill and courage.

Romance, Modern

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Nazis Widen Anti-Catholic Drive

PROOF of the essentially anti-religious, and especially anti-Catholic, nature of the Nazi movement continues to increase. Widely scattered manifestations are appearing in the little republic which the Nazis recently took under their protection. And reading between the lines of A. R. Parker's dispatch to the New York *Times*, one also perceives that the patient but very stubborn patriotism of the Czechs is coalescing with their religious beliefs into an amalgam that promises indefinite resistance to any amount of protection. Mr. Parker's story lists numerous specific happenings which show that, despite the Church's resolute official aloofness from politics, "individual priests in considerable numbers assume their historic rôle of comforters to bewildered people." That a monastery is accused of harboring "concealed weapons" (words which may stir a remote echo in Catholic minds here) does not deter other monks and priests. One of them refuses to hang a placard barring Jews from his social center; others permit the Czech anthem to be sung after Mass along with the usual Wenceslaus hymn; still others preach courage and firmness to their people under the form of historic parallels, as of the all-powerful Virgin driving the Turks from Europe, or the destroyer of innocent lives, Herod, being justly punished after death. The circulation of a prayer by a seventeenth-century patriot priest is no sooner forbidden than an outburst of patriotic fervor is detected on one of the great national Catholic pilgrimages. Humor (of the unconscious variety) is not lacking in the repressive methods; as when the Catholic press was criticized for *not* criticizing the Hussite tradition during the recent Huss celebration. History shows us the tremendous potency of patriotism fired by religion. The Nazi anti-Catholic drive may heal the breaches in Czechoslovakia quicker than many years of independence would have done.

Resistance Hardens

If I Forget Thee, O Tyrol

THE RECENT happenings in Southern Tyrol vividly underline the tough reality and conservative nature of patriotism and the revolutionary and destructive character of synthetic nationalism. Loyalty to local traditions and legends, love of neighboring places, storied monuments and antiquities are as natural and organic to man as his arms and eyes. But modern nationalism is a parvenu, a myth which needs to be constantly drummed into the heads of inflamed people and which must of necessity usurp the rôle of religion and ape it to reign over its mistaken devotees. In seeking to understand Il Duce's decree expelling the Tyroleans from the homeland in which they and their ancestors have been rooted for centuries it is necessary to recall that the Southern Tyrol was handed over to Italy as spoils of war over the opposition of the inhabitants themselves; that they have unceasingly blocked efforts to Italianize them; that the Brenner Pass holds the key for the mastery of Northern Italy; that few minority peoples of German blood can long resist the temptation of Nazi propaganda; and that the Italian people are not altogether sold on the Rome-Berlin axis. Hitler can apparently always use more hands to build up the Third Reich, *lebensraum* or no *lebensraum*. What is there to preclude a disintegration of the Rome-Berlin mis-marriage, the formation of a Soviet-Nazi axis, the opening of the Brenner by the Tyrolcans to Germany and the conquest of Northern Italy? The grab of Albania and the exiling of the Tyroleans look like means whereby Il Duce hopes to strengthen his position within the framework of the axis. As for the unhappy Tyroleans: alas for them.

Reality and Realpolitik

The New Housing Campaign

THE TNEC hearings in Washington have not yet resulted in much. The recent testimony about housing did conclusively show how important that enormous industry was during the boom. The Justice Department assures us that real results will follow this TNEC testimony. In September, 200 lawyers of the Department will institute anti-monopoly suits in eight or ten cities before grand juries. Thurman Arnold, for one, is justly annoyed by the "ridiculous spectacle" of building costs rising as volume of construction increases. The anti-monopoly attack will be conducted at five main levels: the producers are suspected of improperly fixing prices; the distributors are doing the same thing; contractors are accused of having their own set of restraints; labor unions are accused of being in collusion with contractors and of carrying on their own improper opposition to anything that might displace labor at site; and local law-makers are said to have instituted "protective tariffs" through building regulations. All this creates a wide front of attack, but the government appears to be doing still more. Certainly it is trying to cheapen the financing of home building. There is at least suspicion that it favors a reduction in the wage rates of building labor. The unions nervously fear that the "security wage" provision in the WPA law threatens a general reduction. When, or if, the campaign has been carried through on all these lines, the problem will still remain: Will home building generate prosperity; or must prosperity generate home building? Doubtless it will be found to cut both ways in confusing fashion. One needs a job to be able to build a home, but it might not have to be so outrageously good a job.

Building and Monopoly

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Silver: the Last Phase

Give the silver mines a dole, if you wish, but call it by its right name.

By **Srinivas Wagel**

FOR THE MOMENT, the silver senators have won a victory, by the vote on the money bill on July 5. Unless the legislation is contested in the Supreme Court—which does not seem to be likely—the President has retrieved his money power, domestic silver will have a higher price at $.7111, and purchase of foreign silver is to be continued. However, informed opinion holds that there will be a material curtailment in the volume of purchases of foreign silver; the price, which already has been dropped from 43c to 37½c, is sure to be lowered further—as no one else is competing with us for the possession of the white metal. Furthermore, for the first time since the hold-up by the Western silver bloc in 1933, the matter of silver purchase has been discussed fully, in the light of the knowledge that that purchase did nothing else but to lose us money. The advocates of silver themselves weakened their case by definitely agreeing to the dropping of the purchase of foreign silver in the Senate vote of June 26. Formerly their case rested on the benefits to America of the restoration of silver as part of our national reserve. Now they themselves have turned the whole thing into a pure and unadulterated bonus to the domestic producers for delivering their votes to the Administration. A higher price for silver has become a "principle" with Senator McCarran.

There are those who assert that, but for the third term ambitions of President Roosevelt, or at least his determination to control the convention, there would have been no such continued waste of public money, at least in the current fiscal year. But the silver men have far too many votes in the Senate to be ignored. After next year, whether Mr. Roosevelt wins or loses, public opinion will stop the silver hold-up—probably permanently.

Silver agitation has bothered the country long enough. Since silver was thrown into the ash heap, there have been several crusades to "restore to silver its rightful place as money."

The third crusade

We are now approaching the closing days of the third crusade for silver, which started with the depression ten years ago and was led by stalwarts in the Senate under the leadership of Senator Key Pittman of Nevada, ably assisted by the western group. Skilful manipulation and propaganda had made silver a problem seemingly, but incorrectly, of great national and international import. A small coterie of interested parties began dictating the national monetary policy. Times were out of joint then. The farmers, the home owners, railroads, banks, insurance companies and the unemployed made pleas for loans and relief. The silver men alone were the exception; they did not ask for relief and loans; they demanded that the government buy their silver at four times the then market price; they claimed to be possessors of an article of superlative virtue that would benefit the nation and the world; and they assumed the pontifical authority of infallibility—undeservedly, of course.

Silver was in luck on March 4, 1933. At a time when action—of whatever kind—was demanded, silver got the chance it had been waiting for since the defeat of Bryan for the presidency in 1900. By virtue of seniority, Senator Pittman became chairman of the Committee on Foreign Relations in the Senate; he had every opportunity of influencing foreign nations in favor of the white metal. The London Economic Conference followed soon after; and Mr. Pittman was made chairman of the sub-committee dealing solely with silver. The European and other governments at the conference would not touch silver with a ten foot pole; all the Senator got out of the conference was a face-saving resolution which expressed pious hopes that every one would use more silver.

But worse was in store. India, China and Spain claimed they had surpluses which they must sell. The Senator arranged that the silver producers, viz., the United States, Peru, Mexico, Canada and Australia, should buy up such surpluses in four years, in order that the market might not be disorganized. Senator Pittman was acclaimed for these achievements; he admitted himself being well pleased with the result. The *North China Daily News* said: "No one will grudge Mr. Pittman his happiness for the simple reason that, if he is pleased with the agreement, then like Mr. Peter Magnus, he is not difficult to please."

The mountain had labored to produce a mouse. Senator Pittman went to London to sell silver;

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all that he achieved was to agree to buy the surplus stock of India, China and Spain—the normal customers for silver. After numerous conferences and consultations, the silver interests came face to face with the stubborn fact that their sole possible support then, as ever since, was purchase by the Government of the United States. Let Uncle Sam carry the burden. The prestige of the senators was at stake. The solid phalanx of miners and mining companies was behind them. Conservative big business men like Mr. F. H. Brownell, chairman of the American Smelting and Refining Company, were not above giving qualfied support to bi-metallism—if that would help to sell their silver and help to make our government the victim. The senators had also efficient support from the hungry hordes of speculators, who would have been lost if they did not unload on the government, or if the London and world market were not influenced from Washington.

It seems to be fated that the forces of evil always win, at least for a time. The silver interests staked their all on forcing the United States Government into a bi-metallic standard, in fact if not in name. The argument ran thus: "The mining companies need help, the states producing silver need help; silver miners are entitled to federal aid just as much as the cotton or wheat farmers; the railroads or banks. Also, if the United States adopts a policy on silver, other countries will have to follow suit." The silver forces and greenback inflationists worked hand in hand. The greenbackers and other inflationists had, in logic, a contradictory end from the silver miners'. The silver backing for money would prove inflationary only so long as the supply of the white metal remained elastic and its price kept declining. But the silver miners wanted the price of silver to go up. Whatever the contradictions, however, silver won out. Uncle Sam was caught, hook, line and sinker.

In the five years and two months since the government began buying silver it has thrown into the gutter over $900,000,000 for silver purchases; it has over 2,000,000,000 ounces underground in West Point, which is of no earthly use to it or to any one else. For every ounce of domestic silver that it bought, it bought seven ounces of foreign silver. The silver bloc forced the country into the ridiculous position of self-impoverishment. We sent out our good automobiles, radios, machinery and received in return a commodity that is of no earthly use to us, which the sellers were glad to get rid of and which would have no value whatsoever if we stopped buying or started selling. All that the President and the Administration were able to do was to reduce the price paid for foreign silver. The silver senators foamed at their mouths at this "interference," because it prevented silver going up to $1.29, which they called the "natural price." The Administration also reduced the domestic price from 77.57c to 64.64 in June, 1938, and was ready to cut it down still further to 50c—on the advice of Mr. Marriner Eccles of the Federal Reserve Board. None of the wonderful things that were to follow our foolish silver purchase happened. Our monetary policy with regard to silver found neither admirers nor imitators. We were left severely alone. Responsible opinion in the country felt that it was about time that our silver folly was put to an end.

Strategy of the silver group

The silver group was alarmed—especially as they were well aware that the President, Secretary Morgenthau of the Treasury, Mr. Eccles of the Federal Reserve Board were sick of the silver waste and were ready to drop it. Once the President stopped "helping" silver, according to their ideas, he had no call on their loyalty. So they made a trade with the "old dealers" and others, got an increase in the domestic price of silver—they chose their pockets as against principles—tried to scuttle the foreign silver purchase program and showed the President how those who hurt them will be punished. As Senator Pittman put it unblushingly, he and his group were not interested in anything but a higher price for the domestic product. Thus ends the penultimate stage of a sad and sorry deal.

The whole trouble about silver is that silver politicians have been trying to whip a lame horse, that was slowly dying, to life. There is actually very little use for silver now. For almost three decades, up to 1930, India and China between them took 80 per cent of the world's output. They then sold their raw produce on balance, which was met in the shape of gold and silver. Now, because of changed methods in Europe, the rise of South America as an exporter and the industrialization program of the Oriental countries, the balance is adverse—being met by exports of precious metals. The more they manufacture for their needs the less they export. Furthermore, nationalism in India is bringing out the hoards for investment. Habits of people are changing. The coinage demand is almost infinitesimal, because aluminum and bronze and small denominations of paper money have supplanted silver in Europe, South America and elsewhere. The use of silver for the arts and coinage amounts to about 40,000,000 ounces a year. To make matters worse, India and China have large stocks which they will not hesitate to throw on the market at any favorable opportunity.

It does not need a genius to realize the unhealthy position silver is in. The world output in 1938 was approximately 270,000,000 ounces,

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of which the United States accounted for 72,000,000. Allowing the maximum for use in arts and coinage, there is no market for 230,000,000 ounces—most of which has to be produced willy nilly, as silver is a by-product of other metal mining. Another complication is that even though a greater amount of silver is mined outside of the United States than within the country itself, our own corporations own or control 85 percent of the world silver output. The managements are composed of business men, first and foremost. The loss to the taxpayer is none of their concern. They are in business for profit. These mining companies find the silver senators ready and willing to be used. Aren't the mining companies their constituents? Are not the citizens of the so-called silver States dependent on mining for their livelihood? Why should not rich New York, Pennsylvania, Illinois and Massachusetts taxpayers give a little more in taxes for the benefit of Nevada, Arizona, Utah and other silver states? Such is their logic. Such is their argument. According to them it is incontrovertible.

Trading on a ghost

It would seem that any sensible man could see through the arguments of the silver bloc, and appraise the crowd for what they are, mere self-seekers. Unfortunately, a superstition, a ghost of the hoary past continues to give them support, which could not be based on logic or sound reasoning. The superstition which prevails, particularly in the Middle Western and Northwestern agricultural States, is that high silver means higher prices for wheat, corn and other farm products; and Bryanism is still somewhat of a force in Middle Western politics. They remember that Wall Street was bitterly against all species of Bryanism. Today, conversely, any one who is against silver is assumed to be a denizen of Wall Street, and cannot be for the "people." The ghost will not be laid yet. The silverites would be less than human if they failed to take advantage of it. However, it is doubtful that, but for the depression and unemployment, the silver bloc could have wielded anything like the power they have. Today, things are in process of a change, which is hardly likely to end in a manner favorable to the silver politics that have been played up to the present.

We are at the beginning of the end of silver politics. The stoppage of the purchase of foreign silver by us will start showing—the effect is being felt already—how we have been the dupes of crazy monetary theorists, to put it mildly. It will show that no country and no people in the world have any intention of supporting silver. The public will realize the truth of what a former chairman of the Bank of China said at the height of the silver controversy in 1933: "Supporting silver and being saved by silver means nothing else but that the whole world should pay tribute to the owners of silver mines."

The public will find that there is no special magic in higher prices for the metal; and that silver, being a commodity, moves up and down with the level of prices of other commodities—consistent with market demand—and that high silver prices cannot raise the value of commodities. When the public adequately realizes these truths, the pernicious silver agitation will collapse like a house of cards. The silver senators have shot their last bolt.

The problem is one for the mining companies, who will strive to find new uses for the metal, and adjust the price to meet possible commercial demand. The day is past when the monetary policy of any country, including the United States, can be controlled or influenced by silver. Silver is dead, and deserves a quiet funeral.

Two Poems for Summer

July

The garden spreads its gayest wares,
Now, for the pleasuring of sense.
Like gipsyfolk of gentler fairs,
The zinnias bid for spirit's pence,
And asters feather out in lines
That promise opulent blooming soon.
But where the herbs root, in designs
As old as patterns on the moon,
The primal blues and yellows fade
And summer greenage softly sprawls
As wearying of the parade,
Whilst winds that wander among stalls
Of marigolds in gaudy show
Whisper the distant death of grass . . .
The herbs, the winds, the ancients, know
How soon the caravan shall pass.

LORI PETRI.

Sunflowers

They richly border stubble-fields of wheat,
They elbow tawny-tasselled corn, they hover
Where watermelons ripen, red and sweet,
They brave the treacherous plots that sandburrs cover.
They are as rural as a windy field—
And thriftier with their filch of earth and air.
By elemental battles they are steeled,
Like yeomen, to give aliens stare for stare.
They are rough-handed, resin-breathed, and rude—
Yet lovely with the sun's bright, borrowed gold.
They strew rich provender for the wild brood,
Friendly and generous and bluff and bold.
Intrepid flowers, on rubble, loam and sand,
The lusty symbols of a lusty land.

MAUDE GREENE PRINCEHOUSE.

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The World Missionary Conference

The meeting of Protestant missionary societies at Tambaram in December, 1938, appraised by a Catholic.

By J. Steenkiste, S. J.

TAMBARAM is an undistinguished locality about sixteen miles southwest of Madras in South India. Its name, however, will saliently stand out in the annals of missionary cooperation as the seat of the third meeting of the World Missionary Conference.

Little attention seems to have been paid, outside India, to the Tambaram rally. In India itself our Catholic weeklies devoted to it but scanty space in their columns, and no Catholic priests attended as observers. This indifference is regrettable.

The Tambaram Conference deserved closer attention. For the non-Catholic missionary movement has taken on an amplitude and its leaders are faced with problems neither of which can we disregard. In matters like education, medical help, social work, economic research and possibly in certain aspects of adaptation, our separated brethren are far ahead of us in many missionary areas. And the Catholic supporters of the missions in our respective homelands could also profit by the example of their initiative. It is invidious to give advice to one's benefactors. Yet one cannot help being surprised at a certain attitude. Our home folks readily understand that they should give their mite or talent for a chapel in the jungle. Almost every other missionary undertaking seems unworthy of their favor. Non-Catholic missions do not suffer from this paralyzing handicap.

It will be contended that their work is merely humanitarian, and that they whittle down Christianity to a simple message, whereas the real aim of the missions is incorporation in Christ through incorporation in His true Church. These objections or reservations are not unknown to the leaders of non-Catholic missions. Doctrinal differences and lack of unity virtually compel them—and this was the case at Tambaram as evidenced from the reports of the dailies—to look for a common platform on the plane of action and a general belief in and acceptance of Christ, whether of Christ as the God-man or a mere historical figure of heroic proportions it is not easy to decide.

These reservations, however, do not apply equally to every non-Catholic missionary enterprise. The Anglican missionaries of the university missions in Central Africa, to whom the Apostolic Delegate, Monsignor Riberi, on a recent visit to Europe and Rome, paid a moving tribute of admiration, have it as their set purpose to win Africa to Christ, by building up the Church, His Body, and by making Christianity permeate every aspect of the life of the African peoples. The fact remains, however, that they do not belong to the Body of the Church. In this connection, the sentiment expressed by the *Dublin Review* for October, 1938, seems appropriate. Commenting on two notable books, explicitly written in preparation for the Tambaram gathering, "World Community," by William Paton, one of the editors of the *International Review of the Missions,* and "The Christian Message to the non-Christian World," by Dr. H. Kraemer, the reviewer in the *Dublin Review* wrote: "One of the effects of reading these books is to deepen one's sense of the tragedy of a disunited Christendom and of the urgency of the problem of reunion."

In the meeting at Tambaram, to judge from press reports, there was no debate on this topic of the unity of the Church. The problems of world peace, Church and State and acts of common worship were more in evidence than the question, so often mooted and never solved, of Church union.

The meeting was not simply a symposium on an international scale of Christian workers engaged in spreading the Gospel. It was a carefully planned congress of the members of the International Missionary Council. In the words of a Madras daily, it was even "something more than the meeting of an ecclesiastical executive." It was "an opportunity to eliminate fear and promote understanding between diverse peoples." Sixty-four countries sent delegates, noteworthily China, Japan, Germany and Mexico.

This Council, the I. M. C., was the "major creative act" of the Edinburgh Conference of 1910. More accurately, the Edinburgh delegates appointed a "Continuation Committee" which evolved into the present I. M. C.—a body now composed of the representatives of the several national councils, nearly thirty in number, one half in the countries of the "older churches," the other half in the lands of the "younger churches."

Briefly, the program of the I. M. C. is fourfold: (1) to compose conflicts between mission societies; (2) to prepare conferences at more or less regular intervals, thus giving opportunities

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for personal contacts and for the discussion in common of missionary problems; (3) to favor undertakings which are common to several societies and young churches, so as to reduce the expenses incurred in running them and increase their output, particularly in the fields of education, medical assistance and the diffusion of Christian publications; (4) to promote organic unity between the several churches and between bodies of the same denomination.

This last object has not been, so far, directly faced by the I. M. C. Yet it is the only point in the program that reaches out beyond the practical coordination of organized endeavor toward an end ecumenical in character. The I. M. C. itself is an organization based on a geographical principle, not on the ecumenical principle which rests on the vital, internal unity of a spiritual organism expressing itself outwardly in a hierarchy linked to a supreme head.

The authority of the I. M. C., then, depends entirely on the personalities who direct it and is in proportion to the approval and credit won by its work and policy. On this limited basis its influence has grown from year to year: missions formerly reserved, if not positively distrustful in their attitude, are now disposed to friendly collaboration. It also gained from a relaxation of the tension between Anglo-Saxon and Continental Protestantism. The theological liberalism professed by some of the British and most of the American missions estranged them from the other missions which, with few exceptions, kept faithful to their old pietism and were coming closer, theologically, to Catholic dogma. For the last ten years this liberalism has been on the wane: the "Social Gospel" so dominant ten years ago in American Christianity abroad has by this time lost much of its importance.

Tambaram's achievements

This is hardly the place to speak of the achievements of the I. M. C. Yet one of the most remarkable initiatives of the Council may profitably be mentioned, as there is nothing, on the Catholic side, comparable to this effort. The reference is to the special section of studies maintained by the I. M. C. for inquiries into social and economic questions in mission lands.* With a sum of seventy thousand or more dollars given by the Carnegie Foundation, an inquiry of the kind was conducted by an international body of specialists in the copper mines of North Rhodesia and Katanga. The findings of this body of experts were incorporated in a volume entitled: "Modern Industry and the African," published by Macmillan. The report not merely analyzes the industrial conditions in those mines and their consequences, from the aspects of economics, sociology, administration, welfare and education, but also attempts to draw from these data and inferences a number of conclusions and directives for missionary uses. These systematic studies and investigations are considered to be indispensable in our times when the impact of industrial civilization affects so profoundly the whole structure of life among the non-European masses.

Missionary conferences, at more or less stated periods, being one of the chief items on the I. M. C. agenda, the Tambaram event was preceded by careful preparation. The press supplied hardly any information about it. The name of Dr. Kraemer, the eminent professor of the history of religions in the University of Leyden, Holland, was not even mentioned in the dailies. Yet, already at the Jerusalem meeting in 1928, where, it is said, "every worker was an expert or seasoned worker in a special field," he "made himself felt as a thinker and a leader of thought." To him was assigned the task of giving intellectual direction to the Tambaram Conference. Whether any discussions revealed agreement or disagreement between the delegates regarding Dr. Kraemer's "Christian Message to the non-Christian World" could certainly not be ascertained from any report in the press. From other sources, such as "Rethinking Christianity in Indian," by a select band of talented Indian Christians, it may be gathered that the Indian Christian mind views his theories with critical independence, and, in some respects, with unqualified disapproval.

One of the joint authors points out that Dr. Kraemer's survey of industrialism, nationalism and secularism is defective both "in content and emphasis," as "more is made of the Eastern crisis than the Western." Again there is the reproach that Dr. Kraemer is far too Barthian in his diagnosis of the world's malady and in the cure he proposes for its removal. "Barth's tacit rejection of the fourth Gospel," and of the possibility of God permanently entering the "creative order"—his idea being that God always operates on creation "vertically" by the method of crisis—is not congenial, the writer protests, to the Indian mind. The Barthian remedy, redemption by the "absolute," as opposed to relativism and immanentalism, has no attraction for those who look upon Christ as "the bridge, the hyphen that united God and men."

Criticism of this kind supplies evidence of profound divergences as to the way in which the approach to the non-Christian mind and world, at any rate in a vast and civilized country like India, should be conducted. Adaptation, with its cognate process of "fulfillment," is a difficult task. It must

* Cf. "The Economic and Social Environment of the Younger Churches," by J. Merle Davis. London: the Edinborough House Press. This gives a résumé of the social and economic material presented at the Tambaram meeting. A seven-volume report is to be published this fall.

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obviously start and develop, or at least find a response, from within. The critic of Dr. Kraemer here sounds a note of warning: "It is a sad fact," he writes, "that ancient Christian communities, or second or third generations in mass movement areas, are not conspicuous for spiritual zeal or moral elevation." Catholics may be permitted a larger dose of optimism in consideration of the success of the far-sighted policy of the Papacy in accelerating the formation and growth of the indigenous clergy and in view of the expansionist zeal of the ancient Catholic community in Malabar, which owes its origin to Saint Thomas the Apostle.

Other issues, like world peace and Church and State, received wider publicity in reports about Tambaram. The Tambaram pilgrims put their faith in Christ in Whom alone lies the solution of the world's many grievous ills. Their hope was strong and worthily expressed. Our hope must be that their good will, so manifest throughout the proceedings of the conference, will be rewarded by the grant of the full light of the true Faith.

Would You Like to Import Orchids?

A few of the things you would have to do to get the plants into the country, and after . . .

By **Morrison Colladay**

THAT IS a rhetorical question if you are an orchid enthusiast. You would cheerfully take to a life of crime in order to get a precious specimen otherwise unobtainable. However, if you are just an amateur you may be interested in learning how you can lawfully bring the beautiful bizarre plants into this country from their tropical birthplaces in Central America, Brazil or the East Indies.

First you must apply to the Department of Agriculture in Washington for a permit to import. In due time you will receive from the Bureau of Entomology and Plant Quarantine a four page application blank with spaces for "the name or exact designation of each species, variety, strain or type of plant to be imported." One page is taken up with questions the applicant must answer about himself and his object in importing the plants. There is a page and a half of "Conditions of entry which must be agreed to by the applicant," and which he must have witnessed.

Now you may import your orchids? Oh no, it's not so simple as that. The authorities will consider your application and decide whether or not to grant you a permit. If they don't like the way you answered their questions they'll refuse, and there is no appeal from their decision.

You don't believe there is that much red tape involved in importing a few plants? Very well. Here is an actual case.

A new fan gets to work

A New Orleans woman visiting an orchid-enthusiastic friend in Santos, Brazil, went with her on a hunt for the plants up in the Serra Mountains. There they grow wild, every imaginable kind, scarlet, blue, yellow, brown, lavender, in all their curious forms. The New Orleans woman was fascinated! She would collect orchids! She had native boys gather them for her and prepared to bring them back to this country.

Then she found out about plant quarantines. She would have to get a permit to take the orchids to New Orleans. That was all right. But the Bureau of Entomology and Plant Quarantine, for no reason that is stated, flatly declined to grant her a permit.

After she returned home—without her orchids—she told of her experiences at a dinner which was attended by a well known business man of the city who had considerable political influence. He offered to try to get her the necessary permit to bring in the plants, which were still in Santos. We'll call him Mr. A.

So Mr. A wrote to Washington asking for a permit for his New Orleans friend to bring in certain orchids from Brazil. Shortly afterward to his profound surprise he received a formal document from Washington giving *him* the right to import orchids. This would have made little difference, but the document stated specifically that he could not sell or give away any plants he might import, for two years. To make sure that he didn't, the Bureau of Entomology and Plant Quarantine would send an inspector every six month to New Orleans to check up on him and see that he still had them all.

"But I don't want to import orchids for myself," Mr. A wrote back, explaining the circumstances.

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After considerable correspondence the Bureau gave Mr. A permission to bring in the orchids gathered by the lady in Brazil; but they must be part of a shipment intended for himself.

Thus, to oblige a friend, Mr. A was compelled much against his will to become an orchid collector. However, when the first shipment arrived he was glad of it. He had never seen an orchid before to know it, and he was enchanted by the exotic plants. He proceeded to build the kind of greenhouses they like, and his present ambition is to have the largest and finest orchid collection in the south. He has, incidentally, become an authority on the regulations of the Bureau of Entomology and Plant Quarantine, and his desk is piled high with its publications.

Then, after the permit . . .

He found that even with his permit to import, actually getting the orchids was not a simple matter. They were shipped from Brazil to New Orleans and thence by train to Washington. Here the Bureau put them in quarantine while they were sprayed and treated with disinfectants. Then they were shipped back to New Orleans, went through the customs and had duty paid on them.

Mr. A found he had to know the botanical name of every orchid he wanted to import, for the Bureau issues a separate permit for each variety. He was unable to bring in one rare and beautiful specimen his friend had gathered in Brazil because she had forgotten what it was called. Furthermore the government arbitrarily refused a permit to import *Laelia Purpurata* and several other varieties. . . . And that isn't all. Mr. A and his friend have to report every orchid death to Washington. They have been informed that if one of the plants is missing when the government inspector arrives from Washington and hasn't been reported as having died, very unpleasant things will promptly begin to happen.

It all sounds like a nightmare of red tape and inefficient bureaucracy? Let us see how the Department of Agriculture justifies its regulations. It has a full record of the case of Mr. A.

The Department of Agriculture's justification

Lee A. Strong, chief of the Bureau of Entomology and Plant Quarantine, in an address before the American Association of Nurserymen in Chicago last year, explained the principle on which permits to import plants were granted: "In selecting those applicants who should be approved to receive permits to import, it was formerly necessary, in order to determine an applicant's horticultural qualifications, for him to show that he was an experienced grower of the type of plant desired and had ample facilities for the propagation of the proposed imports. Under this system there was little opportunity for the amateur to import, most importations being made by the larger commercial growers. Amateurs were approved on the basis of specializing in a genus, opening their estates to the public and exhibiting at the larger horticultural shows."

Why was Mr. A prohibited from selling or giving away any of his orchids for two years? The Bureau says: "All applicants for these permits sign an agreement to grow their imports for a period of at least two years, during which time the Bureau is privileged to reinspect them to ascertain whether any plant pests are present which escaped detection at time of entry or which were so immature as to be impossible of detection at the time of initial entry inspection. As you can see, the purpose was for the prevention of the establishment of introduced pests, and no other."

You remember Mr. A's orchids when they reached New Orleans were sent to Washington and then back to New Orleans? "With especially trained personnel and facilities available, the Bureau is able to inspect importations of this class of plant material at three mainland ports only, Washington, D. C., San Francisco and Seattle. The shipment to which you refer was forwarded to Washington for such inspection, where it was received at the inspection station at 12 noon. It was inspected, found to be infested with insect pests, fumigated to eliminate these pests, and shipped back to New Orleans at 3:30 of the same date. The shipment was not held in quarantine at Washington."

As to why Mr. A was refused permission to import certain varieties of orchids the Bureau says, "On the theory that plants available in this country in quantity sufficient to meet essential propagating needs should not be imported because of the attendant pest risk, the permit to import listed the varieties desired which could be authorized entry as varieties not then sufficiently available in this country. Because of the supposed availability of *Laelia Purpurata* and three species of *Cattleya,* a permit to import these was denied to Mr. A, who was informed of the reason."

Why was it necessary to report orchid deaths to Washington? "The reports requested with respect to dead plants were to save the inspector's time when visiting the various imports in the field. You can readily understand how time could be lost through long trips, merely to discover that an entire importation had failed to survive."

The Nursery, Stock, Plant and Seed Quarantine No. 37, under authority of which the Bureau operates, became effective June 1, 1919. If such a quarantine had been in effect ten years earlier, it would probably have kept out Japanese beetles, European corn borers, pink boll worms and numerous other equally undesirable immigrants, and so saved American agriculturists a lot of trouble and headache.

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Views & Reviews

BY MICHAEL WILLIAMS

A LETTER from the postulator of the cause of Mother Elizabeth Seton, the Reverend Sylvester Burgio, with whom I enjoyed the great privilege of making a pilgrimage to the places associated with Mother Seton's tragic experiences in Leghorn, Italy, this spring, tells me that the work of advancing the cause which, it is hoped, will result in the placing of the first American-born white woman and United States citizen on the calendar of the saints, is progressing favorably. During a recent tour in the middle west, Father Burgio informs me, he has been so fortunate as to find some truly precious letters written by the foundress in America of the Sisters of Charity.

Since my return from Italy, I have been re-reading one of Montgomery Carmichael's less well known works, "In Tuscany," a collection of essays and articles dealing with the people, the towns, the language and many by-ways and out of the ordinary aspects of the fascinating country which the author, who served as British consul in that part of Italy for some forty years, knew so intimately and so lovingly. Because of my visit to Leghorn, or Livorno, as the Italians themselves call the city by the sea where Mother Elizabeth Seton lived more than a century ago, I was particularly interested in his chapter on that place; especially in what he had to say about the old English Protestant cemetery where Mrs. Seton's husband, William McGee Seton, lies buried.

It is certainly a very strange thing that Montgomery Carmichael, whose whole life as a Catholic, after his conversion, was a sustained literary and personal devotion to the study of sanctity, should, apparently, have been ignorant of the fact that would have been so intensely interesting to him of Mother Seton's association with Leghorn. At least there is no mention of her in his lengthy chapter on that city nor of the fact that her husband was buried there after his tragic death in near-by Pisa (undoubtedly hastened by the terrible experience of being imprisoned with his wife and child, while desperately ill, in the grim pest-house on the shore of the harbor, into which the whole family was thrown when it arrived at Leghorn at a time when plague was feared and guarded against drastically along the Italian coast).

Leghorn today, I imagine, though I write diffidently on the subject, my own opportunities for investigating it having been so limited, must still be as it was described by Montgomery Carmichael—one of the few really large cities of Italy still almost untouched "by the influence and imported requirements of the tourist." As he also says, "that is its preeminent charm." Near-by Pisa and many other places in Tuscany attract the traveler, whether he is serious student of art or of history and religion; quiet Leghorn is passed by.

Yet it is very cosmopolitan in its own fashion. It seems that one of the Grand Dukes of Tuscany, Ferdinand de Medici, at the close of the sixteenth century set aside the swampy district surrounding the Castle of Leghorn as a refuge for the destitute and the persecuted of other European countries.

To it flocked in quantity diverse people: Catholics from England, says Montgomery Carmichael, "Huguenots from France, Mahometan Moors from Christian Spain, Christian Moors from Mahometan Barbary, Corsicans loathing the Genoese yoke, Flemings fleeing before Alva, and Jews from the four cardinal points of the globe. To the Jews especially Ferdinand I showed great favor; a charter of large liberties was granted them, and there was a popular saying in those days that you had as lief assault the Grand Duke himself as lay a finger on a Jew." Things have changed in the last respect, I am afraid, for what a Duke of Tuscany bestowed, a Duce of today has abruptly taken away. But it is to be hoped that the future biographers of Mother Seton—especially, I hope, Katherine Burton, who, Father Burgio tells me, has been working on a new life of Mother Seton—will take note of the appropriateness of Leghorn, as a place of refuge and safety for religious dissenters, for a place in the story of so great an American as Elizabeth Seton.

The old cemetery where William McGee Seton's tomb was found by Father Burgio and his companions this spring—and uncovered of its tangled overgrowth of brambles—goes back at least to 1594, almost to the year when Leghorn was raised by the Duke of Tuscany to the dignity of a city. For a long time it was the only English, probably, thinks Montgomery Carmichael, the only Protestant, cemetery in all Italy. The body of Alexander Smollett lies there; and English literature, well represented as it may be by Smollett's fame, might have been much more gloriously identified with the old burial ground in Leghorn, for it is believed that if Shelley's body had not been burned on the sea-shore after the fatal yachting accident, plans had been made to bury the poet in Leghorn. But certainly England's aristocracy is well represented! The list of famous families recalled by the old tombstones occupies a long paragraph in Carmichael's book. A great many of the inscriptions found here have been published in various collections, but I cannot forbear adding one which I found myself, during the quest for William Seton's grave, and copied on the spot:

SACRED TO THE MEMORY
OF LIEUTENANT COLONEL
THE HONOURABLE JAMES FORBES
OF H.B.M. GOLDSTREAM REG'T OF
GUARDS
(ELDEST SON OF GENERAL LORD FORBES
OF SCOTLAND)

Who in the Prime of Life and a Moment of Participation In the Splendour and Festivities of a Ball in the Pitti Palace at Florence on the 25th of February, 1835, was Suddenly Removed from this World by an attack of Apoplexy

Thus Affording the Awfully Striking Instance of the Instability of Human Enjoyment and of the Uncertainty of Human Life.

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Communications

SENSE OF GUILT

New York, N. Y.

TO the Editors: "And a sense of guilt leads to accusation of others as much as to penitence," writes Isabel Paterson in her review of Freud's "Moses and Monotheism." Does not a sense of guilt always lead to accusation of others where consciousness of God is absent; and only lead to penitence where there is this consciousness?

And is there anything that so bears witness to lack of God-consciousness in the world today as accusations that each people is making against others? Anti-Germanism no less than anti-Semitism is an expression of ungodliness.

All peoples suffer from a sense of guilt today. But not in one people has this sense of guilt led to penitence; in all, it has led to recriminations.

And as guilt unrepented can only lead to greater guilt, guilt for a second world war, in guilt repented lies the sole hope for God's forgiveness of which peace will be the sign.

FRANK D. SLOCUM.

MR. DAWSON AFTER MUNICH

Holyoke, Mass.

TO the Editors: In a recent conversation, the words of a friend of mine were certainly alarming: "Christopher Dawson seems to be going fascist on us. THE COMMONWEAL reviewer [April 21] shows that his latest book is concerned with picking out the defects in democracy." I found out later that these words were more alarmist than warranted, and indicative of an "either/or" mentality. And yet there are several points raised in "Beyond Politics" which your reviewer hardly touched upon, and which still seem worthy of some mention to give your readers a balanced indication of what the book contains.

It is certainly only fair to mention that the volume consists of five occasional essays, that the chief concern is with the English scene and that there is only one source-citation footnote; in short, "Beyond Politics" is a tract for our times intermediate between "Religion and the Modern State" and Dawson's forthcoming detailed study of the modern revolutionary movement. It derives its unity from a steady focusing of attention upon the social community and the reciprocal relations of religion and politics with this society.

For the most striking fact of our day is "the conscious self-realization of society itself. In the past, the life of the community was a reservoir of unconscious forces from which the juridical order of the state drew its power and energy. Each class was a little closed world that followed its traditional pattern of life, while the statesmen and diplomats conducted the elaborate rationalized game of politics on the social surface. Today, however, the barriers of these separate worlds have been broken down, and the forces that lay beneath the surface of the social consciousness have acquired control." And this at the end of an historical process in the course of which the various levels of human existence and endeavor were secularized, creating autonomous *and separate* units of culture, science and economics, where previously there was an ordered social pattern permeated by a common religious ethos. And yet—and this accounts for most modern unrest—men obtained no lasting satisfaction from a state confined to maintaining external law and order, from sect and chapel religion, from merely humanist culture or from limitless practical scientific progress with attendant economic maldistribution. Religion had been relegated to a prudent position in private life, and help toward filling the void was not sought in that quarter. Men discovered empirically the falsity of the liberal postulate that the mere progressive politico-social tendencies of political democracy toward uniformity would *of themselves* produce the necessary vital forms of social organic life. No, they merely provide "the material, the unorganized mass, which has to be informed by a living spirit and ordered to some higher end."

Yet nothing could prevent the growing social awareness and articulation of the masses as such (a similar growth of self-consciousness during this same period, in the field of poetry, was recently noted by the Maritains in their "Situation de la Poésie"). The movement found voice in the nineteenth century in the aspirations of socialism and nationalism and realizations in the contemporary totalitarian states. It is at this point, in considering the implications of totalitarianism and the issues it raises for Christians, that Dawson becomes provocative (uncomfortably so, to some); he cannot stop at the usual historical résumé.

First, he states that "the essence of the totalitarian régime is to be found not in dictatorship but in mass consciousness and mass organization. The real conflict is not that between democracy and dictatorship, but that between individualism and 'communitarianism.'" Stating the problem in these terms, it is certain that we cannot plot the dividing line between "the dictatorships and the great democracies"; the democratic states have themselves taken cognizance of the new problems facing the state, and a democracy can be every bit as omnipotent and arbitrary as the dictatorships. "Thus the difference between the dictatorships and the democracies is not so much one between the totalitarian and the non-totalitarian as between a Community-State that has made a deliberate breach with the old liberal tradition and is aggressively conscious of its totalitarian character, and a Community-State which has evolved gradually from the Liberal State without any violent cataclysm and which disguises its totalitarian character by a liberal ideology." The tragedy would be that "if we copy the methods of the dictatorships in a merely negative and defensive spirit, we shall lose our liberty and the distinctive virtue of the English social system without gaining any new inspiration or vision. While if we go the whole way and attempt to base our organization on the positive creed of a political party, we shall run the risk of producing a social conflict which will divide the nation instead of uniting it." Thus while social totalitarianism is a definite goal towards which the democracies are moving, we still have before us a choice or a dilemma in the political field. "The problem which confronts us today is how the democratic states are to make themselves strong enough to exist in the face of the new powers, without

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abandoning the principles of personal liberty and tolerance on which they are based." Neither communism nor nazism nor fascism nor yet pure liberalism of the traditional variety.

What is the position and duty of the Christian in the face of the situation? For he cannot remain indifferent, nor can he — we — merely cherish religion in private. Christianity is both a personal and a communal-corporate concern, and it is confronted with a grave problem; Dawson envisages it as that of "how religion is to survive in a single Community which is neither Church nor State, which recognizes no formal limits, no barriers of class privilege or individual rights, but which covers the whole of life and claims to be the source and end of every human activity." There are *at the moment* two alternatives: to utterly renounce and reject present-day developments, or to seek to vivify all social activities with a Christian impulse, to consecrate society to the service of God and to orientate it towards its true goal. "At the moment," for obviously resistance and abnegation, as the first plan calls for, are only possible so long as the totalitarian order has not completely attained its majority, absorbing or suppressing intermediate units. This is the goal of the all-inclusive socio-economy: to eliminate all "obstacles" between itself and the citizen (paralleling a similar tendency in religion, with the Church as the victim). Here it is that the state itself, as a limited yet natural institution, is itself endangered, is debased as a temporary instrument used in behalf of the partisan absolute: race, nation, class, general will. So that "the Church's real enemy is not the State but the World; that is to say secular civilization considered as a closed order which shuts out God from human life and deifies its own power and wealth. . . . And hence the Christian Church today is the ally of the State in a new sense, because it is only so long as the State continues to exist as something separate from the community —an organization with definite functions and limited responsibilities—that the Church itself can maintain its right to exist." Hence, while avoiding the corrupting spirit of this world, we must also beware of mere refusal to cope with modern problems, of an "angelism" which refuses to continue the tactics of the Incarnation.

Always, moreover, we must be on our guard lest our conception of the Church be obscured and impoverished, lest we come to consider it as a mere social tonic, forgetting its transcendent mission to save men from sin and its consequences and to give him the seed and growth of eternal life. "There is a great danger that Christians should take the line of least resistance and acquiesce in some facile synthesis of their religion with the dominant ideology. But it is no less dangerous for Christians to go to the other extreme, to preach a kind of Christian totalitarianism which would make Christianity a rival to modern social ideologies on their own ground."

Withal, we cannot nor should not hope to reverse history, to return at a jump to a medieval unitary régime; we must recognize the autonomous (but not separate) spheres of culture and science, the religious division, the totalitarian danger—and demands—recognize these and seek to impregnate them with the leaven of Christian charity and justice. The "party" culture and the religious "concordat" system which Dawson advocates *hic et nunc,* are to be understood in the sense in which Maritain employs the term "pluralism" (in "Freedom in the Modern World" and "True Humanism") as a feasible arrangement for the analogical philosophy of culture.

These are some of the questions discussed in "Beyond Politics," and I hope that neither the reviewer's quotations nor my restrictions will prevent readers from giving serious attention to Dawson's posing of them. I do not agree with each detail of his critique, but I feel that it deserves more extensive consideration and discussion. In raising the issues, Dawson is rendering a real service to Catholic thought in the democratic countries by rousing it from the doldrums of mere denunciation of the dictatorships and comfortable satisfaction with the existing versions of democracy. In the past we have had the unpleasant and unpopular task of exposing the defects of triumphant liberalism in all its forms; today we may not shirk the duty of critically analyzing the ideological foundations of the rising forms of democracy under new conditions, in the light of permanent and applicable principles. Frank statement of difficulties and dissection of actual defects are precisely demanded by any vital belief in democracy as a viable social régime.

JAMES D. COLLINS.

"YOUNG CHRISTIAN WORKERS"

Ponca City, Okla.

TO the Editors: We need Y. C. W. leaders, we need knowledge, we need unity. One Y. C. W. priesthood, one Y. C. W. with one heart, one spirit, in America. For this we all pray and labor daily. How to achieve this? Where to start? We have sought council from priest and bishops and from Canon Cardijn, the founder and soul of world Y. C. W. Has not Canon Cardijn manifested the will of God in his soul-stirring appeal to us all: "To Rome! To Rome! We shall all be there at the feet of Pius XII. The world Y. C. W. will be there. There we shall talk; there we shall make plans; there God will direct us. Come—in God's name. We all await America. The Holy Father expects America. There can be no world pilgrimage—no world Y. C. W.—without America." Could we refuse?

Convinced that God wills it; that He will lead us; with complete confidence in Him, we have launched in His name, for His greater glory—the Y. C. W. world pilgrimage in America. This will give us the formation of priests we seek, of apostles we desire. This will make the Y. C. W. in America. The militants are determined. They are offering themselves, their labor, their prayers, their sacrifices; many daily mass and communion. They are working, writing, canvassing their parishes. Personal appeal, group appeals, self denial, encouraging all, appealing to all, employing every means that zeal and grace can find to make this American world pilgrimage a success.

Can it fail? Is it too late? No! God forbid that America—the daring, the pioneers, the courageous—should refuse a call from God, to manifest the faith that is in us. This is no tour, no voyage. This pilgrimage marks a new

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age, the formation of a new youth, to build a new world, a new Christianity, a second Middle Age, more glorious—more Christianlike than all.

All Europe—all the world will be there. The Christian heroes, martyrs, saints of tomorrow from forty nations. They are coming despite wars—despite revolution. . . .

For two years the world Y. C. W. has prepared, they have prayed, they have planned. This new youth has filled heaven and terrified their opponents with their zeal, their daily suffering, for many crucifixion. Now they offer all these for us, for our workers, for our pilgrimage to Rome. These thousands with their saintly leaders, priests, bishops, even our Holy Father (with heart filled) awaits us, expects us in Rome.

America cannot fail. God forbid! Time is short. Our boat, the Vulcania, leaves August 22. Call for prayers, call for sacrifice, start now! The poor shall respond. The workers will sacrifice, never doubt. God wills this pilgrimage. God will bless all who assist it. He will fill the souls of those who sacrifice to make it possible.

Oklahoma promises five pilgrims, young men—women—young wage earners. Can Chicago do less? Can Toledo do less? New York—New Orleans—San Francisco—Providence—Cleveland—Pittsburgh? God give you courage—God give you light—God direct you in all. We pray for you all. We sacrifice for all. The masses of our priests are for you. The communions of a hundred militants—of mothers of workers—fathers—of our sisters—all this new youth with one heart, one voice implores God in your name. You cannot fail. You shall not. Forward! in the name of Christ.

Rev. Don J. Kanaly.

WHY WE HAVE IDLE MILLIONS

Chicago, Ills.

TO the Editors: As Mr. Harrington says (The Commonweal, July 14), the theory that the ground rent of land belongs to the community is based on the science of political economy. The principles behind this idea are not new. It is a "radical" theory only in the sense of the Webster's dictionary definition of the word: "pertaining to the origin; fundamental," and not as the word is sometimes defined in the popular imagination as "extreme and impractical" or as "unsound." Further it is based on morality and confirms the Church's conception of the dignity and importance of the individual human soul.

The science of political economy is not that so-called "economics" of the communists, Marxian socialists, nazis, New Dealers or other collectivists. Their "ineffectual gropings" are about as scientific as modern cigarette advertisements. In fact they and other "gropers" from the time of John Stuart Mill to the university professors and political planners of our day, seem to deny that political economy *is* a science.

Professor Ely, a well known "economist," once said that he doubted if there were any principles of political economy! And this hopeless attitude which seems to be held by so many recent writers on the subject has affected the popular imagination. Political economy has indeed become the "dreary science," since the persistent and sustained "muddling" of the New Deal.

The principle behind the contention that ground rent should be taken to pay the expenses of the community has been held since very early times. In almost all ancient societies a distinction was made between the rights of property in land and the rights of property in the products of labor. Under the feudal system the right of private possession of land was attended with the obligation to pay the cost of government and to be responsible for "keeping the peace," which is the primary function of government. In the fourteenth century the landlords of England paid ninety percent of the cost of the government. This cost was gradually shifted by taxation to the products of labor and capital until in 1840 only five percent was paid by the landlords. They had all the rights as before—grown more valuable with the greater productivity of labor and capital—with almost none of the responsibility of the community burden. The landlords of England and elsewhere have been getting most of this "gravy"—ground rent—ever since.

The Catholic doctrine of the dignity of man, his rights as an individual, family rights, his rights to property, and the Churches' opposition in principle to the theory of state socialism, find a moral and philosophical as well as practical confirmation in the science of political economy as outlined by Henry George. In my opinion his "Progress and Poverty" and his "Science of Political Economy" give the only complete answer to the collectivist theories which are so prevalent in our generation. In the "Science" he completely refutes the whole Socialist position and gives a philosophic base for the belief in the necessity of freedom for the individual. This essential freedom of the individual soul insisted upon by the Church from the days of our Lord is shown by George to be not only in accord with truth and justice but also expedient. For the highest capabilities of man will emerge more quickly if man is left in a free state and if natural laws are allowed to operate. Under economic freedom the principle that "man seeks to gratify his desires with the least exertion" will make a more efficient and higher type of society, more just, with less waste than the dictates of the most brilliant government officials.

The Commonweal is to be congratulated for publishing Mr. Harrington's able article, "Why We have Idle Millions." I am proud that it was a Catholic periodical which broke the "conspiracy of silence" on the subject of the single tax.

Malcolm Franklin.

CATHOLICS AND THE AMERICAN WAY

Brooklyn, N. Y.

TO the Editors: Robert C. Pollock's article, "Catholics and the American Way," in the June 30 issue of The Commonweal was a very interesting and inspiring article. The attitude of the Church in American political history is a very timely topic—and it was very well treated by the author. I should be very interested in seeing more articles on the subject.

Marie A. Lipari.

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Points & Lines

The Pope and Peace

NEWSPAPERS of all persuasions continue to speculate upon Vatican activities looking toward peace. On July 7, the *Catholic Herald* of London summed up the current position in five points:

1. The Holy Father's efforts are still being actively pursued.
2. They are of a purely religious character, an apostolic mission, not a political action.
3. Though they remain entirely within the spiritual scope of the Vatican the Pope will not leave any stone unturned that may help, and he is ready to face all difficulties.
4. While the world welcome for the Papal efforts is deeply appreciated, there is sorrow at the fact that the press reporting the Papal efforts is equally ready to give reports directed toward embittering international relations.
5. The Pope uses the ordinary diplomatic channels in pursuit of his objective, and for this reason undue publicity is deprecated as likely to be harmful. Publicity should rather be given to the supernatural mission of the Church.

The chronic enemies of the Vatican, plus the bitter enemies of compromise with Germany and Italy, plus those who want Russia brought into the concert of Europe on any anti-Hitler terms have carried on a campaign of suspicion of all Papal tentatives. The *Christian Century* expresses distrust at length:

> Persistent rumors represent the Vatican as either making, or on the verge of making, new approaches to the chancelleries of Europe for the maintenance of peace. . . . Peace does not need to be sought in the dark—if peace alone is the object. If the purpose is to make it appear that the ostracism of Russia is a condition of peace, that may require more diplomatic subtlety and secrecy. And then one wonders what will be the other accompaniments of a peace so conditioned. . . .
>
> From London comes the suggestion that one line of development may be for Hitler to make some threatening gesture toward Danzig which will come just short of eliciting a violent response but will bring Europe apparently to the brink of war; for the Vatican to intervene at that point with a plea for the preservation of peace; and then, under the combined influence of a paralyzing fear of war and a papal plea for peace, the appeasement program will be ready to start. . . . Efforts to edge Russia out of the picture as a possible element in a coalition to keep the peace in Europe will not commend Vatican mediation to either France or Great Britain.

America appropriately reports:

> Unfounded fantasies continue to appear concerning the Pope's activity to bring about a peaceful solution of the present international crisis—asserts an authorized statement from the Vatican. The statement continues: "That fantastic idea being denied, there is now talk of trips Cardinal Maglione (Papal Secretary of State) will make to Berlin, Paris and London, with the view of following up the Pope's initiative. This story must also be denied. There is nothing of this in the intention of the Holy See." But what did the Vatican do? The Vatican itself explains:
>
> "The Holy See has in no way concerned itself with specific considerations or appraisals of specific problems which are today the subject of discussion and international controversy. Instead, it has placed emphasis on general and moral reasons inspired by the welfare of mankind, which must be spared the terrible ordeal of a war even more homicidal than that of 1914."

On June 2, the Pope spoke to the Cardinals about his peace efforts, especially those of May. The official summary in English translation of the Holy Father's remarks were circulated somewhat through the Catholic press, but apparently not noticed much by the secular press.

> . . . The Holy Father recalled the action taken by him recently for the preservation of peace, "animated in the depth of the heart of our common Father by this spirit of peace and justice at a moment which appeared particularly grave in the lives of the people—toward the beginning of last month we thought it timely, after mature deliberation, to make known to the statesmen of great European nations the anxiety which the situation was causing us at that moment in our fear lest international dissension become aggravated to the point of degenerating into a bloody conflict.
>
> "This step was met in general with the sympathy of the governments, we are glad to say, and after it had come to public attention—through no cooperation on our part—it met with the gratitude of the people; as a result of this step, we received assurances of good will and resolves to maintain peace which is so much desired by the people.
>
> "Who could be more satisfied than we are at the beginning of a relaxation of tension in men's souls; who could long with greater desire than we that it be consolidated more and more: nor do we wish to pass over in silence other information which we received at the time of the above-mentioned step in regard to the sentiments and intentions of influential statesmen to whom we are most grateful. . . .
>
> "These circumstances have left open to us the way for further manifestation of our earnest solicitude."

La Vie Intellectuelle of Paris draws three lessons from the above-reported activity:

> In the first place, all the governments, if they have slipped aside from the pontifical proposition, have still shown it a "sympathy" more or less sincere. This is partly, no doubt, because they feel how much "peace is desired by their peoples"; partly also because even the dictatorships—if they do not always have a "consciousness of the responsibility before God and before history"—seek much more victory, which they need, than war, which they fear.
>
> Then, the Pope has not given up: the road toward new painstaking approaches and solicitations remains open: the Missionary of Peace will accomplish his mission.
>
> Finally and above all, His Holiness Pius XII has made at one and the same time a profession and proof of independence. If he seeks "a stable peace which would safeguard the liberty and honor of nations," may no misunderstandings, no false legal obstacles which he meets on his way rebuff or stop him!

The articles of the Lateran Treaty of 1929 which govern the Holy See's diplomacy in such affairs as the present are given in the London *Tablet:*

> "Article 24. The Holy See declares, with reference to the sovereignty it enjoys in international matters, that it wishes to remain, and will remain, outside all temporal rivalries between the other states and international meetings convoked concerning them, unless the contending parties should unanimously appeal to its peace mission, reserving, however, in each case the right to assert its moral and spiritual power. The Vatican City will consequently be always, and in every case, considered a neutral and inviolable territory."

On July 8, Herbert L. Matthews wirelessed the New York *Times:*

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Pope Pius is planning a new peace move, Vatican circles reported today. This would indicate that previous suggestions, made through diplomatic channels, had yielded disappointing results. . . . If one can judge from the attitude of *Osservatore Romano,* Vatican City newspaper, the Pope feels the Danzig conflict should be settled by compromise on both sides.

. . . It should be stated that the belief in the Pope's opposition to any Russian alliance is founded on the general principle of his condemnation of communism and not on anything that is definitely known about the Pope's activities of recent weeks.

One thing that seems certain is that the Pontiff is acting with great care not to take sides or even to give the appearance of taking sides, so as not to impair the moral effect of his mediation. . . .

Perhaps the Vatican City letter in the July 8 London *Tablet* indicates how the Pope really uses diplomacy to pacify Europe in its present condition:

General interest in both the inner circles of the Vatican and Italian political spheres became centered this week on the arrival in Rome of Monsignor Cortesi, Apostolic Nuncio to Warsaw, who was received by the Holy Father on Tuesday, June 27.

Before leaving Poland, Monsignor Cortesi had a long talk with Colonel Beck, the Polish Foreign Minister. This diplomatic activity has been further strengthened by the appointment of the new Polish Ambassador to the Holy See, Casimir Papée, after the office had been vacant for two years.

It would appear that the Vatican representative was asked to convey to Vatican circles, and to the Holy Father, not only the Polish point of view with regard to Danzig, on which subject Warsaw maintains a firm stand on the principles set forth in the speech of May 5, but also the absolute impossibility of negotiating in the present circumstances with the Greater German state. According to these sources, Germany has mobilized a colossal force from Slovakia to the Baltic, which is ready to seize Poland in a grip of steel. To negotiate in similar circumstances, says the Polish government, would be tantamount to surrender at discretion.

In any case, Pius XII has desired Monsignor Cortesi to convey to the Warsaw government, and to the whole of the great Polish nation, the Vicar of Christ's paternal solicitude for Poland, the bulwark of Catholicism on its eastern frontiers.

The Month comments on Admiral Horthy's speech to the Hungarian Parliament:

A significant testimony to the Holy Father's influence was provided by Admiral Horthy, the Hungarian Regent, not himself a Catholic, on the occasion of the opening of Parliament at Budapest. "There is no war today," he stated, "because every leader of a European state knows that war would lead to a complete annihilation of our civilization." There were no problems, he continued, which could not be solved in a peaceful way: the nations must sit around the conference table and discuss peaceably and with good will every question which contained the germ of possible conflict. "In my opinion," so ran his conclusion, "it would be the happiest solution if the highest and most unselfish moral authority in the world, His Holiness the Pope, would propose to the great powers a conference to settle all present disagreements."

Admiral Horthy's proposal was not taken up enthusiastically by the nations opposed to the Axis, with which Hungary is aligned through the anti-Communist pact, and, while greeted by some papers in Italy, was not adopted as a plank by the Nazis. The Holy See has given no indication that it looks for such a conference.

The Screen

"Soft Lights and Sweet Music"

SAMUEL GOLDWYN may be the object of many jokes and Goldwynisms (most of which are not true), but when it comes to making movies, he himself gets the last laugh. His "Wuthering Heights" is an artistic achievement, one of this year's outstanding pictures. His new production, presenting Jascha Heifetz in his first feature film, is another top rater worthy of winning large audiences and great applause. Considering the number of controversies and diversified talents and temperaments involved, it is a wonder that "They Shall Have Music" got finished at all, not to speak of being such a good job. But expert showman Goldwyn knows his business. John Howard Lawson's screenplay, directed by Archie Mayo, puts Andrea Leeds and Joel McCrea in a background romance and concentrates on a story about young Gene Reynolds's regeneration through the influence of music and kindness of the director (Walter Brennan) of a free music school. Skilfully woven into the plot are Mr. Heifetz and the Peter Meremblum California Junior Symphony Orchestra. These youngsters not only play exceedingly well, but turn out to be surprisingly fine actors. Of course the picture's highlight is Mr. Heifetz's superb musicianship. Excellent shots of him and his violin in action, with stunning close-ups of his hands, aid pictorially as he plays. Since Mr. Heifetz portrays himself, he is not required to act; however, deficiencies along this line are made up for by the Heifetz Stradivarius, the appealing story and the fine performances of the rest of the cast.

Movie goers might well be surprised at "Andy Hardy Gets Spring Fever," directed by W. S. Van Dyke, for although it is the seventh in the series, and has practically the same fine cast, it still has the fresh entertainment values and the genuinely wholesome, realistic family touches of the other Hardy pictures. The welcome newcomer is gentle and charming Helen Gilbert (M-G-M's latest "find") as the dramatic teacher on whom Mickey Rooney gets a crush. The occasional forced lines, the overly farcical note when the high school puts on its play and the unnecessary side plot about the Judge's financial problems are more than offset by the healthy family relationships and careful handling of an adolescent's love for his teacher. Kay Van Riper's screenplay has chuckling humor and sincere understanding that are reminiscent of Booth Tarkington's treatment of this delicate theme.

What "Indianapolis Speedway" lacks in surprises, it supplies in thrills. Speed-king Pat O'Brien, furious when his young brother, John Payne, leaves college to become a racer, positively blows up when he learns that John isn't in the library but is out with fast, seductive Ann Sheridan. The brothers quarrel and race against each other until circumstances in Indianapolis put them in the same car. This stale brother stuff has already been worn out in airplane and submarine films. However, race fans will enjoy this picture's excitement and remarkable action shots. The finale shows Pat and John, after their smashup, racing to the hospital in ambulances. PHILIP T. HARTUNG.

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Books of the Week

Mr. Chamberlain's Record

In Search of Peace, by Neville Chamberlain. New York: G. P. Putnam's Sons. $3.50.

THE NAME of the British Prime Minister will attract numerous readers to this volume of his speeches on foreign policy since he came into the office he now holds. Thirty in number, they cover just about two years of time and a variety of issues, which have their focus largely in Great Britain's relations with the "axis powers": the Spanish civil war, the Austrian *Anschluss,* the Munich crisis, the question of the recognition of the Ethiopian conquests of Italy, collective security and the League of Nations, rearmament and defense.

Speeches planned for oral utterance are often no little difficult to read; these are no exception to the rule. Without literary distinction they are furthermore, by virtue of being directed to different audiences, repetitious. A secretary has written brief introductions to relate each utterance to its political circumstances, in a spirit of defensive adulation in keeping with the political aim of the book.

It may be carping criticism to condemn a party leader for his partisanship, but the lack of self-criticism often manifest in politics is the chief weakness of these admittedly partisan addresses. Primarily they are a defense of the policy to which the press has attached the name of "appeasement." Careful reading will throw no new light on that series of "crises," but it will show that Mr. Chamberlain believes that war would have come in the fall of 1938 had he not acted as he did. As he sees it, his undeviating aim has been to avert war, to seek out and to end the contemporary causes for war, to rearm in order to keep the peace. He sees clearly that modern total war differs greatly from past methods of making war, that in modern war there are no winners, that one nation may start a war which it will take many to finish. He either fails to see or glosses over the fact that diplomats may utter deliberate untruths and that during the past two years the threat of a general war has been used to disguise or to condone war carried on in piecemeal fashion. In the time-honored manner of politicians he talks of principles, but acts pragmatically without reference to the same principles when faced with a *fait accompli* achieved by force in violation of principle. This is most evident in March, 1939, when Germany seized the remainder of Czechoslovakia. In the end one wonders whether the policy might not be briefly stated as follows: to avoid war until sufficiently armed to fight; to fight only when absolutely necessary to protect British trade routes or the lives of British citizens against violence. No one can object to such a policy when frankly admitted; all that one can object to is the self-satisfied identification of this national purpose with civilization, when so many other elements of civilization are in precarious circumstances.

Some change is visible in the Prime Minister's words after March, 1939. No longer able to profess faith in the binding nature of promises or agreements, or to forecast the direction or limits of action of the "axis powers," his statements of British interests and aims become more specific and pointed.

What slight reference is made in this book to relations between Great Britain and the United States is confined to pleasure at the conclusion of the reciprocal trade agreement and to mention of American views whenever they coincided with those of Great Britain. Diplomatic relations with the Soviet Union are almost ignored, although uncertainty concerning Russian possibilities has undoubtedly weighted Mr. Chamberlain's decisions. The settlement of long-standing differences with Eire is one of the few bright spots on these pages. On only one other matter is change noticeable—and this change may presage war as well as peace. Steadily, as the months pass, one can trace in these speeches the acceleration of rearmament and of preparations for war, from the first cautious requests that citizens register for war-service through the digging of trenches and donning of gas-masks to the open justification of compulsory military training. England is being made ready for the war that is dreaded, if the search for peace prove unavailing.

ELIZABETH M. LYNSKEY.

FICTION

The Grapes of Wrath, by John Steinbeck. New York: The Viking Press. $2.75.

FIVE GENERATIONS of Joads somehow lived and somehow died on American soil before "grampa," then a young man, settled in Oklahoma. Grampa wrested his new land from the Indians. In the evening of the first Oklahoma generation the exhausted earth was converted into a dead and ashy dust. Long before this catastrophe had befallen, the Joads through mortgage foreclosure had lost title to their forty acres. As tenant farmers of the dust bowl they sought vainly with primitive equipment to compel the dessicated earth to provide both for themselves and for the institutional owner of the land desirous of its "margin of profit." The Joads (and a quarter of a million others who were similarly circumstanced) were eventually "tractored" off the land. With pathetic credulity they accepted the idea, propagated by lying handbills widely circulated in Oklahoma, that work was plentiful in California. The family therefore having exchanged all it possessed for a dilapidated jalopy and a few dollars departed from its dreary homestead to search for a secure future 2,000 miles away.

Security is what the Joads sought. In Oklahoma, though practically destitute, they had achieved a stable rooted circumscribed existence which was prized principally because of its security. To the anxieties and tensions emergent from the undefined, whether of location or of expectations, they had been strangers. They could be accounted happy. When driven from their land three generations of them were living together and the fourth (destined to be stillborn) was in the dark womb of its mother. The story of the disastrous move to the west is a story of death, desertion and hunger. It is the story of the terrors of a people, the organic earthy principles of whose existence had been destroyed for reasons of which they had but the dimmest understanding. His tale of pain, starvation, wretchedness and death, Mr. Steinbeck relates with tenderness and even with detachment so far as the mere story is concerned. If his realism is at times vulgar to a revolting degree, it must be admitted that it offends in this respect on so few occasions that it may be passed over without further mention.

Besides being a novel, *Grapes of Wrath* is a monograph on rural sociology, a manual of practical wisdom in times of enormous stress, an assault on individualism, an essay in behalf of a rather vague form of pantheism and a bitter, ironical attack on that emotional evangelistic re-

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ligion which seems to thrive in the more impoverished rural districts of this vast country.

The structure of general ideas found in the book is for the most part elaborated by a very effective device consisting of interruptions in the story of the Joads for short excursions into the implications of that story. The argument is this: Here are representatives of the seventh American generation of solid people who are driven to destitution and death by the forces of "capitalism." In the day of their distress no help is extended to them. On the contrary they are regarded with fear and loathing by possessors of property. The loathing which they inspire in the Californians on whom they descend arises from fear that they constitute a threat to property. Ownership of property freezes a person into an "I" which is incapable of joining with others to constitute a "we." Notwithstanding the force and terror devices used by the Californians (by property holders) for keeping these migrant starvelings in their place (in a cowed condition) some day they will band together to take by violence what will not now be peacefully surrendered, viz., some of the owners' superfluity of goods and unneeded acreage. The inevitability of the day of violence is expressly asserted. Meantime to arm themselves for the coming struggle, the downtrodden must be spiritually prepared. This preparation will involve the creation of a collectivistic mentality which will prize the cause of the "people" and will view the perils and death of individuals as well as the rights of individuals as of minor significance.

Some fundamental ideas are overlooked by Mr. Steinbeck. In the first place the relief of the conditions he describes does not require violence—as our experience of the last six years has shown. In the next place the doctrine that the spirit of the beehive must supersede a society of persons who are unique, independent and responsible is the absolute negation of the American way of life viewed in its ideal evolution. Moreover, the spread between the truly horrible conditions here faithfully depicted and the deduction in favor of collectivism is really boundless. Again alternatives in the life of the spirit are not even explored when an author contents himself with juxtaposing the acrobatical Christianity typified in the earlier life and doings of his preacher Casy and the wholly vague kind of pantheism which is expounded by Casy in his post-exodus manifestations.

The impact of this book is very powerful. Whoever reads it will find he has gained a better total grasp on the need in this country for rectification of any and all conditions which now or hereafter may correspond in any degree with the terrible plight of the dust bowl tenant farmers. JAMES N. VAUGHAN.

The Brandons, by Angela Thirkell. New York: Alfred A. Knopf. $2.50.

THE STORY of "The Brandons" is of a pretty conventional sort, and the world is the one with which readers of English country-house stories are already familiar. No effort is made to throw any new light on these well-worn materials, or to give any profound interpretation of life or human nature. Yet this is one of the most refreshing and amusing novels which the present reviewer has read in some time. To begin with, the main character, Mrs. Brandon, is a work of art. As various of her devoted friends and relatives continually tell her, she is a good deal of a fool, but a most charming one, with an unfailingly kind heart and tender spirit. Not the least engaging thing about her is the resourcefulness with which she can turn even her acknowledged folly to account. More than once at a crisis she grasps the essence of the situation and makes her own contribution to the solution behind a mask of irrelevance. At times one remembers the Shakespearean fool in contemplating Mrs. Brandon.

The other characters in the story have their charms, too. Indeed, one attractive thing about this book is the likableness of all the people one meets in it, not excluding even the tyrannical Miss Brandon. Mr. Miller is a fresh addition to the classic gallery of parsons wiser in the values of another world than in the ways of this, and Sir Edmund, whom one has known in various incarnations since the eighteenth century, is still convincing in his kind-hearted irascibility. Even Miss Morris, who plays the perilous rôle of humble virtue romantically rewarded, really comes alive as the valiant and sensible old maid. The young people are all attractive and, strange to say, different. Finally, the scenes through which these people move are for the most part charming and sunlit ones in which any reader, weary of a more exacting milieu, will not be sorry to find himself for a summer afternoon.

But this is more than a gay and charming book. Mrs. Thirkell has real wit. Her thumb-nail sketches of some of the absurdities of human character are first-rate. She knows how, in the turn of a sentence, to remind one of a whole tribe of too human human-beings and to give the precise definition of the generic absurdity. To do that takes intelligence and artistry of a very unusual order. Mrs. Thirkell has both. HELEN C. WHITE.

Black Narcissus, by Rumer Godden. Boston: Little, Brown. $2.50.

IF YOU LIKE the taste of slightly over-ripe fruit, you may very well like this book. You may use your intellect in reading it, but for the full enjoyment of it you must suspend your critical judgment, for Miss Godden is not above deliberately warping facts to make her point.

A group of Anglican nuns takes over a palace in the Himalayas at the invitation of the ruling prince, to try to make of it a school and a convent. The palace had formerly been the seraglio of the Prince's uncle, and Miss Godden makes a great to do about how its former atmosphere militated against its being turned into a convent. She tells us that this is so, but gives no evidence or demonstration of it.

Miss Godden is a big nature-girl and she is very proud of the fact that she is *not* on the side of the angels. The drunken English agent of the Prince is also a big nature-man and speaks for Miss Godden at all times. He is supposed to be a rough-hewn, hard-drinking, fornicating son-of-nature, but Miss Godden spoils the effect by having him cutely call his dilapidated hat "Feltie" (ketch on?).

The nuns do a very good job overcoming the obstacles which Miss Godden, rather than nature, puts in their way. One example is enough to show Miss Godden's method. The sister in charge of the kitchen sends food down with some guides who are to escort a new nun to the convent through the mountain passes. The new nun arrives weak and hungry because the last day of her journey was a Friday in Lent and the cooking sister had sent for her fare principally meat-pies. Now anyone who knows even a little bit about such things knows that under the circumstances of travel, the sister or anyone else could eat meat. The rules of fasting and abstinence do not apply under the circumstances of a long journey and par-

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ticularly one as desperate as the nun's. But it suited Miss Godden to make the nun—by no means unintelligent—abstain from the meat and thus make the cooking sister feel bad.

Since Miss Godden is convinced that nature triumphs over all, the nuns accordingly admit defeat and abandon the palace. Why, only Miss Godden knows. The circumstances in which she places the nuns are not particularly difficult, especially for people trained in the way of life of religious. But here again Miss Godden completely ignores the effect of such training. It is true that one of the nuns goes slightly mad and dies unpleasantly, but convents and monasteries have been founded and maintained under far more difficult circumstances than those Miss Godden depicts.

Miss Godden writes well enough, but the book is nudging and sly rather than subtle and Miss Godden's prejudices show through so strongly that little of the book except the scenery is convincing. Only the product of a declining English Protestantism could have written this book and only the product of a declining New England Protestantism could (in this country) have published it.

HARRY SYLVESTER.

PHILOSOPHY

Jesuit Thinkers of the Renaissance, edited by Gerard Smith, S.J. Milwaukee: Marquette University Press.

THIS volume of essays was issued to commemorate the sixty-fifth anniversary of the birth of the Reverend John F. McCormick, S.J., presently head of the Department of Philosophy in Loyola University, Chicago, and a leader for many years in the Thomistic movement in the United States. The essays are the work of some of his former students. The fame and influence of Father McCormick have spread far beyond the universities where he has been active either as administrator or as teacher. He has enlightened the beginner by his text-books; he has instructed the scholar by his numerous articles; and his warm and urbane personality has been felt in the deliberations of the American Catholic Philosophical Association. The present work is a splendid tribute to a man who has done much to promote the cause of Christian philosophy.

The essays deal with six Jesuit personalities who have made their impress upon modern culture, though the passage of time has dimmed the memory of a few. The writers, evidently using the best sources, sketch briefly the lives and achievements of these men. In most instances the essayists in addition expound with considerable detail a phase of their subject's contribution to learning. Clare C. Riedl writes about "Suarez and the Organization of Learning." Victor M. Hamm discourses upon "Father Dominic Bouhours and Neo-Classical Criticism." The most interesting study for the philosopher probably is Anton C. Pegis's paper on "Molina and Human Liberty." "Leonard Lessius" is the subject of Cecil H. Chamberlain, S.J. The fearless Juan de Mariana is examined by G. Kasten Tallmadge. The final essay, "Bellarmine and the Dignity of Man," is the work of John O. Riedl. Useful bibliographies on Suarez, Molina and Bellarmine are appended.

This book is definitely of the scholarly type. Because of their technical nature, some of the essays can hardly be recommended to the non-professional. But if one desires to witness the mature results of great, because inspiring, teaching, he is urged to look within.

FRANCIS E. MC MAHON.

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The Inner Forum

THE "INSIDE" story of Cerf, the Parisian publishing house, is given by the Canadian *Revue Dominicaine*. *Blackfriars* reprints it in a recent number.

Only seven Friars Preachers form the permanent central organization that controls "Les Editions du Cerf," one of the most successful of Catholic publishing ventures in France. Undiluted Thomist writing seemed too substantial a nourishment to be served as it stood, so these Dominicans decided to provide presentations of Saint Thomas's thought and of the eternal message of Christ adapted to the mind and understanding of modern man. To address living thought to living men in living language—that might well be their motto.

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Pleading "prudence," they might have waited to see which side was winning the battle and then join up with the victors. But to them the rôle of scouts, of front-line sentinels, seemed preferable, even if it was—and always will be—more dangerous. They believe that a defensive (misnamed "prudent") policy is not becoming to followers of Christ. Their procedure involves risks. A false step means that one or more of these fathers will be thrown overboard. Some of them have already been sacrificed during the past ten years. No matter; the ship has kept on her course, despite the accusations, envy and attacks directed at these Dominicans of the Boulevard de La-Tour-Maubourg. Their energy, enthusiasm, disinterestedness and soundness of learning have won many friends for them. Some of these friends in their order and among the laity assist in the publishing and distributing of Cerf publications.

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